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T H E S E S

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Volume I



PACIFIC SCHOOL OF RELIGION

Berkeley, California



C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

Recreation as an Integral Part of the Program of  
Religious Education

Floyd Samuel Bailey

The Excavations at Tell Hum

Donald Foulk Gaylord

The Syrian Church in Malabar

Thomas John

Social Transformations Wrought by Christianity in China

P'ei Yu Li

The Modern Church and Social Problems

Frederick W. Morrison

Slavery in the Early Christian Church

Nobundo Oda





Title

Recreation as an Integral Part of  
the Program of Religious Education

By

Floyd Samuel Bailey

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Thesis

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Arts in Pacific School of Religion, 1930





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## INTRODUCTION

This thesis will deal with those activities of man's life which comes under the name of play or recreation. Speaking of these activities the word play is often, in fact usually taken to mean the same thing as the word recreation. It is true that the dictionary uses them in defining each other and offers them as synonyms of each other. A distinction should be made, however, in that play is used when active sports or other lively activities are referred to, and recreation is used in a much broader sense in referring to any activity either active or passive, which refreshes the strength or spirit after toil. Play is commonly used when referring to the activities of children and recreation when referring to the activities of adults.

Norman E. Richardson's definition of play is as follows: "The word "Play" is used to designate that type of behavior or experience, whether active or passive, that is in accord with pleasurable emotions. It differs from work or drudgery in that it is unbalked and that it is not confronted with difficulties that are too hard to overcome. The chief characteristics of play are that it is joyful, is interesting, and that it involves harmony between the individual and his environment. It is most apt to be found where there is surplus energy present after the necessities of life have been met.



It makes use of both inherited and acquired interests. Among children, particularly, it is largely imitative. It changes with the changing capacities and needs of the developing life."



## PLAY IN CHILDREN

### ---Philosophy of Play---

We now have before us a definition of play and it would seem best to at once inquire into the origin and fundamental nature of play. How does it arise? Why do children like to play? Why do we give so much attention to organizing and promoting play? Has it any value, and if so for what is it good?

It is well to consider such questions as these seriously and not take too much for granted about the play movement just because it is popular and successful at the present time. There must be a real value and a real aim back of any recreational program if it is to be successful for a permanent time.

According to the old notion play as such was associated with fun only. People did not think of a boy's play as a means of developing character, as creating for him the fullest possible experience of life, or as preparing him for his work as a man. They had the vague notion that play is helpful; accordingly the saying, "All work and no play makes Jack a dull boy". But today that quotation has been extended so that people interpret it as "All work and no play makes Jack a dull man". The present philosophy of



play makes it a necessity in the normal development of the child, and would place it first among the character building forces in the life of modern youth.

Many opinions have been advanced from time to time as to the origin and nature of play. Some of these opinions and theories are of interest and will be dealt with at this time. In order to have the best understanding of play it is necessary to be familiar with the different theories of play.

### ---Theories of Play---

Play is as old as the human race, and yet men cannot agree as to what play is. There are theories and theories about this phase of human activity. Spencer sets forth the surplus energy theory. This theory is in brief and in general, the expression of energy left over after the necessities of life have been satisfied. There can be no question but what surplus energy is a favorable condition to play, but children play at all times even when excess energy is gone or they are sick in the hospital. This theory is not inclusive enough to explain the forms of play.

Professor Groos of Gorlitz, Germany, advanced the theory of play as a method of education. He held that play is an instinct that came into the world to serve the purpose of





education, and that an animal plays in order to prepare itself for life activities. However, in lower animals there is no play for this purpose for they come into the world able to do all the things that adults are able to do and therefore need no training.

G. Stanley Hall advances the recapitulation theory. According to this theory of play all games of children are remnants of earlier activities of the race which have come down to them in a modified form. Instincts are activities which have been practiced for unnumbered generations.

#Charles W. Waddle in his book "The Play of Children" sets forth the relaxation theory of play. He says, " The play of children and the sport of adults take the form of those racial activities which are oldest and simplest, and the most elemental, because, the more elemental these activities have been in the history of racial development, the greater release they afford when indulged in as a relaxation from the tension of modern life."

In brief these are some of the theories which have been thought out by men in their attempt to find just what place play holds in the life of human beings. During the past fifty years play has received more attention than ever before, but it is of interest from an historical and developmental point of view to know some of the theories contributed by earlier



thinkers concerning play and its problem and use.

Plato advocated education by play and games, and he regarded play as preparation for future occupation. A very modern view of play was expounded long ago by Plato when he said education should begin with the right direction of children's play.

Rousseau also recognized the value of children's play when he said that education should be through play, and that play and work are the same to the child.

Schibler expressed the idea that play applies to the moral and spiritual nature as well as to the physical and mental nature of a person. To him play is the growth of the whole life.

Froebel also said that play is growth. That play proceeds from the nature of the child and that it is spiritual as well as physical. Play is an epitome of human activities.

And so we see that in the past there has been great vagueness as to just what play is. Kilpatrick remarks that, # "In all educational discussion there is scarcely a word upon whose meaning there is so little general agreement". Thorndyke says, "Most of the disputes about the service of play in education harks back to the vagueness in defining what play is to be taken to mean". Today there seems to be



almost universal recognition of the character building value of play. These values are being dealt with more fully at a later time but it is well to recognize that even though authorities cannot agree as to definitions and theories they can agree on the things which are most important in any recreation program, that is; on the values of play, the most desirable aims, and to some degree upon the best methods of fulfilling the aims.

Let us give further study of play of children by making a little deeper inquiry into the nature of play, giving some slight attention to the place of instinct in the activities of children.

### ---The Importance of Play in Child Life---

It is generally accepted that a child in his growth more or less epitomizes the development of the race. The development of the nervous and muscular systems of man in a long period of evolution have made for certain modes of conduct under certain conditions. These impulses in relation to more or less definite reactions to given situations or conditions, external or internal, re-echo the historical activities of the race and may be called instinctive. It is the manifestation of these impulses





which give rise to the phenomenon of play in children.

To understand the full significance of play in children, it is necessary to understand the significance of instinct, or types of activities which are universal among normal children. Many instincts, or racial impulses, are transient; they are important for the sake of giving rise to habits and when this purpose is once accomplished the instincts themselves fade away. If during the period of activity of any instinct the environment is favorable for its manifestation a habit is formed which survives after the instinct has faded away. But if the environment is unfavorable for the manifestation of the instinct it will soon fade and no habit will be formed. This law of transiency is demonstrated by the alteration of different interests as human life goes on its course. Since these impulses rise at different stages of the human life the important thing is to seize the wave of the child's interest before its ebb has come, and to direct the activity of that period so that the habit to which instinct or impulse gives rise shall be beneficial to the most complete development of the individual.

The nature of play has received more intensive study during the last fifth years than ever given to it before. Because of this study it has received more intelligent



appreciation than ever before. We have learned that children must play if they are to develop satisfactorily, and this from a social and moral point of view as well as physical or intellectual point of view. This must mean, not the making of provisions for their coercion, but it means the making of provision of suitable opportunities, graded for age, adjusted to sex and other personal differences, related to the prevailing activities, popular interests and community resources.

Play is an activity motivated from within but subject to many outside influences. Through play skills are cultivated at the same time that impulses are tamed by external necessities. We must look upon play as a means by which a child becomes acquainted with himself, his environment and with the social group with which he lives. We must recognize that through direction and guidance that spontaneous urge to do, to accomplish, and perform, can be made a force for better adjustment and better living. There are many evils which may rise from the undirected spontaneity of early childhood, but as a general rule play is purposeful in form and ideal in direction. Nature has made her chosen way of education a continual preparation, both for the sort of thing her child will have to do, and the most effective way of doing it.



### ---Educational Values of Play---

The play impulse is one of the deepest impulses in human life. Play may be said to be a basic need in human life. It is deeper than hunger, for, is it not often told of artists that they starve themselves for their art. Art to the artist, or music to the musician is only one form of play. Play is found in science for to the scientist his studies and investigations of the universe are just one great adventure of the mind and a thing of joy to him. It is the play of that great instinct or impulse, curiosity, in his mind as he explores the universe. Play becomes the very soul of work when we look behind the curtain of drudgery. If we could retain the point of view of a little child we would not differentiate between work and play. Play is growth under the supervision of the great instincts of the race, the chief of which are hunting, fighting, creation, rhythm, nurture, and curiosity. These form the constant elements in the life of the growing individual. Play is the process by which these essential powers of the race are developed in the individual. It is nature's method of education.

Play is universal and it is one of the greatest educational agencies. Children of today enact activities of earlier man but they learn to enact those activities a step at a time. One of the highest forms of activities is found in the organized



games which are merely organized forms of play. For instance, baseball is not inherited but, rather, it took thousands of years to work it out. Games are handed down from children to children and from parents to children, yet in the beginning nearly all of our games can be traced back to the activities of primitive man.

The best preparation for life is living and play, representing the life of the past, is just as near to the life of today, as the studies in the school-room. Play is one of the best trainers for life as it is social in nature and requires friendship for its continuance. All educators are agreed that the chief purpose of education is to acquire alertness of mind, and right mental habits. The attitude of mind found in play is the attitude which represents the great efficiency in all mental efforts, which is complete absorption. Forgetfulness of self will bring the largest results with the least effort.

In play the child becomes a free agent. In the school or the home the child follows the ideals of elders and the opportunities for choice on his part are comparatively few. In his play he is free to make his own choices. On the playground he must deliver the goods and he makes his choices, if he is a normal child, to the best of his ability in order that he may get the most enjoyment and reach the highest level. It is a process of education and training. One of the most important





elements of training that the individual learns is loyalty. Professor Royce says that loyalty is the most fundamental of virtues, more elementary even than love in the moral code. Any team game will give this sense of loyalty on the playground. It makes one look beyond himself.

Play educates the child not only physically, but morally, mentally, socially, and spiritually. Let us briefly list some of the values of play or in a wider sense of recreation of children. This cannot be done in an adequate manner for recreation without going into every phase of a complete recreational program which would be impossible at this time. All of the values of play or recreation listed here should be taken into consideration in a Religious Education program:-

1. Play is instinctive and is a universal element in life. Children must and will play and it is therefore the responsibility of the Religious Education program to take that factor into consideration.

2. In play the child expresses his real personality and his strongest interests. The task of Religious Education is not merely to give instruction but also to build Christian character. Religious Education must seek to find the real personality and lead that personality in ways that will express itself in the right kind of character.

3. Play is the serious business of child life. Adults



often fail to realize this fact and treat the play of children lightly, and yet it is play and the authority of the rules of play which are moulding the character of the child.

4. Play has direct educational value, moral and religious, as well as physical and mental. The religious element in play may be illustrated by reference to small children praying with their dolls, children playing church, prayers of athletes for control of temper and other similiar things.

5. The influence of play upon the character is inevitable. Since the influence of play is not a possibility but an inevitable fact the thing which concerns Religious Education is whether that influence is going to be good or bad, and whether the church is going to guide that influence in its community or leave it to some other agency.

In the event the church should assume the task of guiding the play of its children it must have an aim. From the point of view of the Church that aim should be to build for the child the most complete life possible and maintain it on the highest level possible. If this is to be accomplished a thorough understanding and knowledge of character building program is necessary for those responsible for the program. That program must have certain aims or objectives toward which it works in its plan to build the complete life.

The recreation program of a church which has for its purpose



the building of a more complete life for its members and the training of lives in the light of Christian ideals will undoubtedly gain much from its efforts. There are attached to any recreation program a great many values that we do not often think of which contribute to such a purpose if the program is carried out in all its completeness. These values are what are brought out through the accomplishment of the remote objectives which will be dealt with later.

# Play is the school of infancy and childhood . Without it formal education could accomplish little. Recreation furnishes relaxation, both physically and mentally. It increases the vaso-motor reaction, it normalizes and brings self-forgetfulness. Recreational or play activities are easier than those of work and at the same time come in greater amounts. Intensity of response is greater because attention is undivided and spontaneous. Recreation is a better stimulant to growth than work because it meets the natural demands naturally. Play is the most variable of all recreation.

Recreation has its place in the development and history of many phases of human activities. Harry Emerson



Fosdick in one of his sermons said; # "If religion leaves out play it leaves out one of the most important aspects of human life. Nothing beautiful ever came into human experience until people began to play. When primitive man first made pottery he made it as a matter of utilitarian necessity, but when his life eased up a little he began to play with pottery, to mold it, decorate and color it. All art comes from play. It springs from the margin of energy and leisure above the stern demands of need. It is life's surplus and overflow". The same story might be told of the history of music, and a similar process took place in the development of religion.

## " At first man's primitive religion was desperately utilitarian. It was a way of getting rain, of killing enemies, of warding off the multitudinous ghostly foes of the demon world; but when the burden of dread was a little lighter, men began to play with religion. They rejoiced in the Lord. They danced before the Lord and held festivals of celebration and thanksgiving. As in art and music, so in religion the loveliest elements have come from the surplus time and energy over and above bare necessity, in which men have been religious not because they thought they must

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# Playground and Recreation Magazine, September, 1929  
 ## Playground and Recreation Magazine, September, 1929





but because they loved to be." Thus Harry Emmerson Fosdick sees recreation as of infinite value in all things. Its creative value cannot be ignored.

### --- Recreation in the United States---

The first quarter of this century may be regarded by future historians as the dawn of recreational life in the United States. The productive power of the nation has brought increased leisure to every individual and has set before him many facilities for his recreation and entertainment.

# Motor cars have multiplied until there is about one to every five persons, or one to every family. One family in every four had a radio set in 1928, there were 7,500,000 in number. It is estimated that thirty-five million persons listened to the presidential address at the time of the last inauguration. There are some 20,000 motion picture houses in the United States entertaining millions every day.

In 1906 the Playground and Recreation Association was organized in Washington D. C. under the leadership of Theodore Roosevelt, Luther Halsey Gulick, Henry S. Curtis and others. At that time only four-nine cities



reported organized public playgrounds. Twenty years later this number had grown to 790 cities which reported 10,123 separate play areas, and 2,905 full time leaders. In 1927 \$32,191,763 were expended for the maintenance of public recreation. More than a million and a half children and adults, on an average, make daily use of public recreational fields. Such a recreational program has been enjoyed by the American public at a per capita tax of 25 cents a year. It is admitted that the million and a half persons out of a population of over 120 million is not a very large percentage, but the number of persons using this public equipment is growing.

# The Boy Scouts of America, launched in the United States in 1912, numbers 625,413 boys and 189,053 men as leaders and officials. One boy in every eligible seven is a member. The Girl Scouts have 167,925 members in good standing, and the Camp Fire Girls a similiar number. All of these movements started since 1900. The Y.M.C.A. had an enrollment in October 1927 of 961,754 men and boys in the United States. The Y.W.C.A. an enrollment of 600,000.

In 1926 there were 6,900 public tennis courts in the United States. Also there were many golf courses, parks, camps, tanks, clubs, bands and etc. Add to these the



the hundreds of private tennis courts, golf courses, etc and then estimate the important place that recreation plays in the life of the American people.

Underlying the whole recreational movement, commercial and non-commercial, is the enormous productivity of American industry which has reduced the average working day and yielded a wage that allows the average working man increased spending money for the good things of life. In other words the Industrial Revolution has democratized recreation in the United States.

When Coolidge was president he once said; "I want to see all Americans have a reasonable amount of leisure, then I want to see them educated to use such leisure for their own enjoyment and betterment and the strengthening of their quality of citizenship---." The modern industrial world is making it possible for all to have leisure, and it is fast becoming a problem as to the way men are going to be educated to use their leisure time properly. Who is going to be responsible, school, home, public agency, or the Church. It would seem that there is room for all.

The major trend at the present time seems to be toward public controlled and directed recreation. Public courts, links, pools, beaches, and fields are to be found in every



city. Organized recreational movements have been possible for all the games which were once enjoyed only by the rich. The recreational leader is going to take his services to the buildings that have the equipment in order that the greatest service may be rendered. To date that has usually been the schools, clubs, parks, and playgrounds, and occasionally to a Church which was fortunate enough to be equipped for a recreational program.

The recreational movement has already had a profound effect upon the fundamental American institutions. Parks have been thrown open for play and recreation of every type. The public education system has been profoundly affected by the introduction of the play element into the curriculum. Games, dramatics, music, and art have been added as extra-curricula activities. Games and free play have been substituted for the stiff calisthenics of the past. Even industry has felt the influence of the movement. Industrial recreation, however, is giving way to municipal recreation which is growing fast.

The churches, recognizing the truth of the assertion of one of its leaders that "it is largely through the proper use of leisure that the kingdom of God will be realized," have set about promoting Church-centered recreation. Much the





same program as is found in other organizations can be built up in the Church and is being found in the more modern and well-equipped Church of to-day.



## RECREATION WITHIN THE CHURCH

---Why Should the Church Concern Itself  
with Recreation?---

The Church is a permanent social institution, dedicated to the higher welfare of all people. It is already an organized living force in two hundred thousand American communities. In the smaller places it is ordinarily the best suited to meet the needs of social recreation of any available meeting place. It provides a common rendezvous for the rich and the poor, the old and the young on common ground. As a social institution the church has a responsibility and an opportunity for providing a means whereby the young people of the community can meet socially and grown educationally and culturally by taking part in all activities which make for the fulness of life which is the Christian ideal.

There is a growing conviction that the recreational activities of young people should be centered in the Church. All activities need not necessarily be centered in the Church plant but the leadership of the activity should be centered in the Church. Other agencies may meet the needs of the young people in various ways, but the provision of social recreation is too vital to be left to commercial exploitation.



Recreation is a permanent and inescapable part of modern life. The problem of too much leisure time can only be solved through education of the people to use that leisure. While that is being done it is the task of the Church to gather in her members and center their recreational life in the Church in order that they may find the happiness of a rich and well balanced life.

# In Church and life centered recreation our activities should be directed with some educational ideals. Our program should aim to bring out experiences and form habits that will build Christian character. If the recreational program is just a "kill time" then the Church had better drop that part of the program altogether. Recreation is not simply a bait to attract to the Church; it is, like religion, one of the universal expressions of the human race. Just as every country has its religion so does it have its games. Religion seeks to build character, so does play. Qualities of Christian character can be built through the directed recreational program of the Church. Recreation becomes an integral part of Religious Education. The playground and the gymnasium should become the laboratories for the Church in the building of Christian conduct.

Not all of the program of the Church can be built up



independently. The local recreation systems have a very definite challenge in the church program of recreation. Local executives should make it their business to gradually get in touch with the church groups in the city, and assist them in planing and organizing their work so that it may best meet the needs of those in question, and that they may make use of their facilities to the best possible advantage. Churches are usually keen to receive help and suggestions from outside agencies and will cooperate in every way possible in return for help rendered. This, in general, is the point of view of recreational leaders over the country when they replied to the question put to them by the association: "How far are the local recreation systems helping the individual churches with their recreation programs for their members of for the people living in their community?"

Perhaps the most effective form of service which the local system may render the churches comes through the the recreation institutes offered, usually by the city recreation department of the Y. M. C. A. To these institutes the churches may send representatives to learn games and other activities and thus become fitted for social recreation leadership in their own churches.





Eighty-five percent of the attendance at the first institute of play held at Sheboygan, Wisconsin, was composed of delegates sent by the churches. There was enough interest in social recreation for church groups in Columbus, Georgia, to justify the department of recreation in promoting an annual training institute for leaders in Young People's groups. This institute was held each winter and ran for three nights, three hours per night, and finally became so popular that the enrollment had to be limited. This particular institute was sponsored by various young people's groups. An institute of this type in Wasco, Texas, resulted in the employment of a recreational director by one church.

# "I believe," says Charles H. English, executive secretary of the Playground Association, "that any municipal recreation system offer institute courses provided the invitation is sent to all Churches of the different denominations."

Oakland, California is another city whose recreation department believes that its greatest service to the churches lies in the holding of recreational training institutes. "We feel," says W. Robertson, superintendent of the Recreation Department, "that it is the place of the

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# Playground Magazine, August 1928, Article Recreation and the Church.



Recreation Department to guide and aid in training courses wherever possible, allowing the Y.M.C.A., Y.W.C.A., Jewish community centers, Knights of Columbus, and other similiar organizations to come more closely in contact with the recreation program of the churches and give each individual group the opportunity to carry on its own program."

The local systems may help with the Church's programs by placeing at their disposal any available equipment, or by helping in the organization of a recreational program by sending a trained leader to get things started and act as a counselor. This representative from the local recreation department may meet with the church recreation committee and help them in the planning of a program, say for three months. They might co-operate in the organization of leagues and tournaments between the churches.

The co-operation between the recreation department and the church cannot fail to bring results both to the Church in the service rendered to it and to the department in the interest and friendship brought to bear on local recreation.

### ---Character Building Through Recreation---

Throughout the ages people have been trying to determine



what objectives are worth striving for in life. In trying to chart or evaluate the worthwhile things of life we cannot ignore the treatment of recreation and its values in making life more complete. In trying to compile a list of objectives worth striving for we might include the following values:-

1. Intellectual values--dealing with knowledge of life --alertness.
2. Physical values--vitality, strength, intelligent use of the body.
3. Economic values--material values of life.
4. Recreational values--pleasure, activity for its own sake.
5. Ethical values--high ideals, right attitudes, good conduct.
6. Social values--values of human associations.
7. Devotional values--value of fellowship with God.
8. Aesthetic values--experience and appreciation of beauty.

We may speak of these as objectives or values worth striving for in life and as we study them we find that they influence each other. Recreational elements help to make each objective more complete.



The character forming values of recreation are fundamental values. Courtesy, self-discipline, obedience, loyalty, honesty and respect may all be developed in a recreational program, perfectly carried out. Recreation not only develops the individual qualities but also the social qualities. All team games require social co-operation, loyalty and group-consciousness.

In seeking to list the objectives worth striving for in a recreational program we may look upon the subject from another angle. We may say there are immediate, intermediate and remote objectives.

In actual practice these objectives are not separate phases but are all being acquired concurrently. The term immediate is used because it represents the present activities in which the child is interested. Only the leader sees beyond these immediate activities to the intermediate and remote objectives. For this reason the Church should choose well her leaders who will guide her members in their play. If leadership is of the proper type a child will unconsciously be acquiring the remote objectives. The activities, or immediate objectives, then become the medium through which these remote objectives may be achieved.

The following diagram may make more clear the objectives





of a recreation program:

		REMOTE OBJECTIVES health, citizenship, character, full life.
	INTERMEDIATE OBJECTIVES	Leaders level of interest.
	Habits, skills, attitudes	' ' '
#		
	IMMEDIATE OBJECTIVES	Leaders level of interest.
	Activities	' ' '
	Child's level of interest	

##One duty of Christianity is to promote love, or in other terms friendship or brotherhood. There can be no question but recreation is one of the strongest influences in developing friendship. If the business of the Church is to develop a spirit of love in the world, then the promotion of recreation is one of its most sacred duties. It is surely no small reproach to the Church that through all the Christian centuries it has left to the modern social movement the development of the spirit of brotherhood which Jesus everywhere taught. If we wish the world to be a warmer and more loving place, one of our first duties will be to promote recreation of the right kind among the children, and the extending of this childhood's necessity to advancing years, until death makes

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#J.B.Nash, Organization and Administration of Playgrounds  
and Recreation. page 35  
##Curtis, Education Through Play, Page 83



play impossible.

### ---Recreation and the Church Building---

Religious Education is receiving more attention today than ever before. Here the Church is putting its major emphasis at the present time. Recreation is a part of that program of Religious Education and there is a growing feeling that much more time and attention should be given to that phase of the religious education program.

The best way to put on a recreational program in the Church is not as a recreational program but as a part of the age group program of Religious Education. Church officials are apt to be conservative and as a rule not greatly interested in recreation, but are universally interested in these age groups and are willing to provide building and equipment and paid leadership for a program for them when they are not interested in a gymnasium or recreation hall.

It is important for every Church to use what equipment it has rather than to wait for adequate building facilities. Put on a program and build around it, for the leadership is much more important than the equipment.

The motives of Churches which put on recreational programs to compete with other institutions, or as protective measures to keep their young people from running away, are condemned,



even though they are universally practiced. The reason for any Church providing a recreational program is to meet the needs of the community. In meeting these needs leadership is important. Volunteer leadership is usually not satisfactory and is wholly inadequate. It is better for Churches to employ trained directors even though a number of Churches have to share his services.

Churches are not usually well enough equipped to warrant a full time recreational director. In building a Church recreation building the following things should be included:-

#1. A basketball court--equipped with a stage for dramatics and movies. It should be large enough for basketball, indoor baseball, tennis, Church dinners and socials.

2. Small games room--to be used for Scouts, Camp Fire Girls and small parties.

3. Work Shop--equipped for hand-craft of various types.

4. Social room--should include fire-place, books, and be generally homelike.

5. Bowling alley--expensive and questionable as to values gained from it.

It should be emphasized that any building or room provided by the Church should in no case be sub-normal. That is, a basketball court should not be built at all unless it can



be made the proper size. The same is true of other equipment.

Any Church so equipped should put on a seven day program or be taxed. The Church thus equipped could well put on its own program and at the same time co-operate with other agencies in the city.

### ---Building a Recreation Program---

#The recreation program should be designed to meet certain fundamental needs in the life of the child and adult, and to give satisfaction to certain basic impulses and interests. Program planning must, therefore, take into account the various interests of children which appear at different age periods and which are in turn manifestations of certain instincts, or types of activities which are universal among normal children. As the child passes through adolescence, reaches post-adolescence and enters into adulthood, many of the interests naturally change and the expression of them follows different channels.

Every successful educator must have an ideal toward which he is leading his group, and must have a program for helping the group to achieve this ideal. This program must be based upon a knowledge of the group and of the extent to which opportunity is already offered for individuals to achieve





fulness of life. We must hold before our group the pattern of a complete life, then form a program so that it will contribute to the neglected phases.

A thorough survey should be made whenever possible. This should include an investigation of all agencies which contribute to the life of the group for which the program is being planned, as well as a study of the daily program of each individual. When this type of survey is not possible a less formal survey will be valuable. Executives of various recreational agencies can be interviewed with regard to their programs and consultations with the leaders of the various recreational groups will give general ideas. In a detailed survey such organizations should be included as public schools, Y.M.C.A., Y.W.C.A., playgrounds, Boy Scouts, and any other organizations which are influencing the recreational life of the community.

At present the religious education program of most Churches consists of the Sunday morning program of worship and a few small meetings scattered through the week. This fraction of the time given to the program indicates the scope of educational program of the Church. We may well ask the question, is it enough?

#In planning a program of recreation for a Church we must



think in terms of a year at least rather than from week to week. Even a month by month program undervaluates, for the young people, the contribution the Church is making to their recreational life. In planning the program of the year's work for the Church do not allow the recreation committee to be placed among the lesser committees. Recreational programs require hard work and much originality and for this reason there should be a library of materials together with magazines for suggestions. Records should be kept of all parties and other functions with the most successful tabulated. Scrap books of source materials should be kept. It is the task of the recreation committee to sift the new materials and file all worthwhile and not duplicate. General publicity should be given to the year's program. Special committees should have charge of special social functions and should have the details worked out two weeks in advance and begin advertising at that time.

In planning the recreational program there should be a definite attempt to keep the activities of the different organizations correlated. For each age group the councils should prevent the overlapping of their programs. The organization within the department will be dealt with at a later time.

The recreation program should be for the growth of young



people and not for the development of superintendents and leaders. Direction and not actual leading should be the aim in the case of young people. Their recreation should be activities through which leadership is developed and the most complete life built. The largest possible number should be brought to a position of leadership through the recreation program. The program, like all programs, should have a goal. The aims should not be hid behind a full program of activities. The Ten Commandments of Good Sportmanship should be printed in the Church calendar or posted on the bulletin board. They are as follows:-

#1."Thou shalt finish the game thou beginnest.

2. Thou shalt take losses without excuses.

3. Thou shalt be humble in victory.

4. Thou shalt always play fair and abide by the rules.

5. Thou shalt honor the referee or umpire.

6. Thou shalt share the glory of winning with thy teammates.

7. Thou shalt be willing to give thine opponent every advantage thou askest.

8. Thou shalt play for the sake of the game and for the joy of playing.

9. Thou shalt do team work unselfishly.

10. Honor the game thou playest, for he who playeth straight and hard wins even though he loses."



In preparing a recreation program the home, school, and business schedules have to be taken into consideration. Make a survey of the leisure time of the members of the church. All recreation cannot, as we have seen, come through the church. The task of the church is to relate the program to the building of Christian character. We must see that activities are life-centered and sufficiently ballanced to help secure all-round development for abundant living. There should be some simple test for the average church that will enable it to test or determine whether progress is being made or not. Such a test has been worked out by the editor of "Handy" and is about the best recreational yard-stick for measuring a church-centered program. #





## PRE ADOLESCENT RECREATION WITHIN THE CHURCH SCHOOL

## ---Recognition of Necessity and Value of Play---

Today we face a newly awakened recognition of the necessity of play. People are believing in play, for the pressure of life forces us to seek relief. The play life of the nation is not being neglected from the professional and business side but it is being neglected by many organizations and the church is near the bottom of the list.

We are continually recognizing the benefits of play and yet we let the matter drift. The church school can not afford to neglect this play life. The children are growing in character, good or bad, in these hours of play, and this process of character growing is going on all of the time and not just during the thirty minutes of instructions in the church school on Sunday morning. Therefore, it is even more necessary to direct the leisure time which the child spend in play each day.

We would not ban play if we could; we cannot ignore it; we have but one thing to do and that is to determine what it shall be and direct it. This is no easy task when we consider that the past attitude of the church has not been favorable toward play.



For centuries past the institution of the church has been grave in its demeanor, but now has come the time to stir it from its age long slumber and to put into it the life of the youth of today. The wide-awake churches are awakening to the needs of a recreation program for all ages and all groups. In this section of the thesis we will deal with the play of children up to the period of adolescence, and will attempt to show good reason why the church school and Religious Education should concern itself with the play of its children during that period.

The spirit of play which has come to the churches over the country may be illustrated by quoting the dedication service of the Saint Paul's Methodist Episcopal Church of Cedar Rapids, Iowa:

" For the entertainment of the youth and children in healthful games and sports under wholesome Christian influence,

We dedicate this gymnasium.

For the development of strong bodies, clean brains, and clean morals,

We dedicate this gymnasium.

For the training of our young people to win victories without boasting , and accept defeat without chagrin,

We dedicate this gymnasium.



For the training of our young people in self-control,  
in cooperation, in team work, that in all life we may  
help one another, and be workers together with God,

We dedicate this gymnasium.

For the development of strong, healthy, cheerful,  
well-rounded, vigorous Christian lives,

We dedicate this gymnasium.

For the glory of God and the exalting of Jesus Christ  
in the lives of all of our young people,

We dedicate this gymnasium."

The question as to why the church school should concern itself with the play life of the children is often asked. It is hard to break away from the traditional seriousness of the ages but when we come to understand we can see how important a part his play life has in the moulding of his character. It is the duty of the church to mould that character in the most perfect form possible . When we study the physical and social characteristics of the growing child we come to the realization that the above dedication service has not far missed its mark.

### ---Physical and Social Characteristics of the Pre-Adolescent Child---

Play begins in babyhood and is a part of life at all



times. The baby, as soon as he has passed the stage of development where he realizes that he is an individual, begins to play.

"The baby new to earth and sky,  
     What time the tender palm is prest  
     Against the circle of the breast,  
 Has never thought that "this is I".

But as he grows he gathers much,  
     And learns the use of "I" and "me"  
     And finds "I am not what I see,  
 And other than the things I touch".

So rounds he to a separate mind  
     From whence clear memory may begin,  
     As thro' the frame that binds him in  
 His isolation grows defined."

Tennyson---In Memoriam.

The first year is largely devoted to the development of the senses. He has by this time already learned to play and should have rubber objects at hand with which to play. Hard playthings should be provided only when a caretaker is near at hand. Objects should be hung from above or placed on the floor so that the baby can pull or push them. During the second year the energy is chiefly directed toward walking. The search for knowledge continues in the investigation of various objects. Each new discovery brings new delight. Few toys are necessary and these may be very simple such as balls, boxes, blocks, paper, etc.

The ages from three to five may be taken as a unit. The child is an egoist during this period as is shown by his





play. Most of his activities are centered in the home, but he likes to be with others. There is a rapid progress in the use of language which is, in itself, play to the child. In fact, to the child of this period all life is a matter of play, and for this reason few toys are needed. He is very imaginative and easily interested in fairy and folk stories. There are a few games that may be introduced such as "hide the thimble". Of course, the things hidden must not be placed in difficult places and often in plain sight. Ear training may begin with this period by having the child play with musical toys. Touch training also comes in this period by the method of having the child identify objects such as toys without seeing them. Eye training may be developed by having observation tests in which the child will look at a picture for a few minutes and then tell all that he has seen in the picture. This is an interesting game to play with children. Eye training may also be accomplished by having the child pick out different colors and different form combinations.

The age period three to five is almost entirely a play period for the child. The Church has little to do with this period, however, as most of the activities of the child are centered in the home. That is not altogether true in as much as some very important contacts are made in the



Kindergarten Department. We will give more attention to that department age group later.

The age group from six to eight is distinct from the former in that it is a period of rather rapid growth in muscle. The child becomes fatigued quickly but is in great need of training in co-ordination of the finer muscles. The play life shows the spirit of co-operation, and yet the child is under the spell of selfishness. This is one place where directed play can do much for it can help to bring these selfish tendencies under control. This is also a period during which the bullying tendency comes to the front, and the large aggressive boy tries to become domineering. Play under proper supervision can do much to lessen this tendency also. For this age group the Church may do her part in the forming of Pioneer Clubs and play groups under leadership and centered in the Church building.

The last period before adolescence includes the years nine to eleven or twelve. This is a period of slow physical growth but of great activity. Probably greater than at any other time during the life of the individual. The muscles are developing and co-ordinating, and it is the right time to develop, largely through play, a good body to meet the physical changes just ahead. This is the period when the child begins to realize the rights of others, and develop



the tendency toward group action. The fighting instinct is strong but can usually be turned to good ends. It is a period of competitive play; the child likes to test his skill, power, and strength with his friends.

It is a period when supervision is needed and a great work may be done in directing the play, work, and studying or reading of the child. It is a period when the Church should provide activities enough so that the child will not be tempted by street gangs and evil associations. It is a time when the child must be interested and not forced, for he feels strongly his own individuality. His mental attitude is that of an individual personality and that he must be recognized as such. What better way can be suggested than to pass this important period of life with the child's play life centered in the Church under a competent social director.

With this brief summary of the physical and social characteristics of the pre-adolescent child it is plain to be seen that direction is needed in every period. The need for direction, however, is not as demanding in the earlier period as it is during adolescence. Some help is being gained through parental education in the Y.M.C.A. and the Y.W.C.A., and in other organizations. The Church would be placed near the end of the list of organizations that are



directing the play life of the children, since until recent years it has done less than it should have.

In taking the play life of the growing child into consideration, we must consider the physical development, the sex, and the age when we are attempting to build a program. We do find, however, that authorities do agree in general as to the different play periods of life. The details are different but here are a few outlines of the play periods as outlined by various writers.

Henry S. Curtis presents three play periods as follows:-

1. One to six---Period of imitative play, or play by imitation.
2. Six to puberty---Stage of individual competition. Too individualistic for complicated group or team games.
3. Thirteen to adult---Team period, loyalty, change in sex life.

Dr. Drummond writes of three play periods also:-

1. Birth to seven years---when child is gaining control over bodily powers.
2. Seven to twelve---Spirit of emulation rules the game, intellectual powers develop.
3. Twelve to sixteen years---Social period, team games.

Dr. Gulick refers to four periods of play in the growing child:-

1. Three to seven years---Imitative.
2. Seven to twelve years---Individualistic and competitive.





3. Twelve to seventeen years---Team games.

4. Seventeen to twenty-three years---Social play.

We see that most authorities agree in general as to the periods of play in the normal individual. We may accept the following play periods for a basis as being as near a definite division as we can come:- Birth to seven years; Seven to ten years; Ten to puberty; Puberty through adolescence.

Since there are these rather indefinite play periods in the life of the child they must be recognized. What is the task of Religious Education in regard to the play of the pre-adolescent child? Some one has said;# "The play impulse is a divine gift. If God gives the instinctive disposition, the Church ought to provide the program, leadership, and equipment. Guidance, not repression should be her policy."

## Only within recent years have we discovered the inestimable educational values of the play life in both children and adults. Physically, play gives a beauty of form to youth, eliminates awkwardness, develops grace in movement, and imparts health. Mentally, play stimulates intellectual activity, requires quick decisions and awakens the alert mental condition which educators so much desire. Morally, play develops the will through action, trains in habits of fairness, courage, and obedience to the rules of the games. Socially, play

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# Richardson, Norman E., Church at Play. Page 75

## Thompson, Handbook for Workers with Young People. Pages 56 and 57



involves co-operation in a social way. Fairness and fair play means fairness in business when the child reaches maturity. It develops friendship and friendship makes for better understanding of those around the child. If you want to mould the character of the child, direct his play. Is not that a task worthy of Religious Education?

### ---Administration of Recreation in the Elementary Departments---

What is the direct responsibility of Religious Education for providing the means of directing the play life of the children of the community? The answer for each Religious Education department will depend upon its local community conditions. As a general principle it may be said that it is the duty of the Church to see that everywhere every provision is made for the full development of the religious life, and that where there is no other agency capable of making the necessary special provisions the Church should make them herself. Play, the idealization of the child's experience, should be associated with the ideal institution, the Church.

# The relation between play and Religious Education may need a little bridging over just as the relation between the public school and play. The opposition between the play



spirit and the religious spirit is only fancied. Through our ignorance we have put asunder that which God has joined together. In times past we have been teaching our children to think of their play and their free spontaneous activities as having no religious or spiritual connection. We have been masking the freedom and joy of our religion with our long faces.

Play is the most spontaneous of human activities. The sufficient reason for play is just the joy of it. If we can direct play so as to make it educative we are at the same time being economic and following the line of keenest interest. But more than that, play affords some of the best opportunities for moral training. The practical problem is, in part, to extend the Christian spirit through all the games and play of childhood and to extend it even to adults. The best way to do this is to center as much of it as possible in the life of the Church.

If we are to bring play to the Church we must make Christ the master of the playground. He must be the promoter and not the suppressor of play. In play we should not ask, Does the child fulfill the law of love and the ideals of the Christian Church? but rather, Is he advancing normally toward a mature realization and fulfillment of them? To make



Christ master of our Church play means, then, such wise and subtle supervision of play as to help the childhood impulses gradually to interpret themselves through their own expression into the Christian philosophy of life.

The problem of play and recreation in each department of the Church school is a different problem in its details. It may, however, be treated in larger age groups as outlined in the play periods, according to which the first play period includes the Kindergarten and Primary departments, and the second period the ages of the Junior department.

Modern education is changing the attitude of the Church, and it is effecting this largely by what it is able to do with and for the little children of the Kindergarten and Primary departments. The interest of the Church in the play of the children of these departments is based on the fact that the play activities are the most natural and most normal activities of a child's life, and they are the ones in which he most freely realizes his ideals. Play is a child's idealization of experience. He plays that which he wishes to be. Even formal play has this characteristic. # Huxley said that the only way to know how a crawfish feels is to be a crawfish. The child, within the ages given for the first play

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# Wood, Children's Play, and its Place in Education.





period, is interested in what it feels like to be a horse, an engine, a bird, or a shopman or a policeman, and so acts like one and lives in his imagination in their realm. The play of the first play period of birth to seven years is experimental in character, and the result is the acquisition of muscular control and the enlargement of experience.

All children are active if they are normal children, and the constant expression of these activities is play. Dr. Dewey has called play an attitude because it so characterizes everything that the child does. He is expending excess energy to be sure but through the constant copying of adult activities he is preparing for participation in these activities when he is older. Of course, no such practical aim as this motivates his play. He plays for the joy of the activity and with no purpose in view other than the satisfactory completion of his play project. If the game does not bring satisfaction he quits it for another.

The play of a child extends over a wide range---sense and movement play, social play, story and song, manual play, and drama. All of these forms of play come within the range of the first play period.

The teacher must understand the play attitude of children, especially little children, or she will fail in her



attempt to teach them. She must be able to enter into their world as a little child and guide the children in the acquisition of habits, attitudes and knowledge through participation in their play activities and interest. As soon as the play interest is gone from an activity of a child that activity becomes uninteresting and the child creates a rival activity. These activities take many forms such as wiggling around in the chairs, pulling or pinching the child nearest, standing up, or anything, in fact, that flashes into the mind of the child. Church school teachers should be just as much specialists in their work as public school teachers in order that they may be able to keep the interest of the children and to control their activities.

There are several social responses which aid very much in balancing the individualism of the little child. He likes to be with other people and especially with older children. He does not like to be separated from them if he is a normal child. Character training may be developed by eliminating a child who does wrong from the group at each offense. He will soon learn that he is doing wrong and the result being unsatisfactory he will not commit the same wrong many times. Not only does the child like to be with older children but he gradually learns to do things with



them in a group enterprise such as some classroom project.

Children like approval both from their parents and teacher and from other children also. It is well to praise them at times, but not too often. This can easily be done in their play and at the same time teach good sportsmanship. It is one way, in the case of children under eight years of age, of controlling them and getting the desired action and activity. For example, # when children are getting ready to listen to a story it is far better for the teacher to say something like this; "I see one little girl who is all ready for the story; her hands are in her lap and her feet are on the floor, and she is looking at me," than to say; "Just see how the children are turning around and annoying their neighbors, I don't believe that we can have a story today." The result would be very different, the first would nearly always get the attention and interest of the entire group, and the second statement would probably result in more confusion. A little praise stimulates interest and endeavor on the part of the child, and it makes no difference whether that praise is given in the classroom or on the playground it is of value.



Whatever else play may be it is certainly an attitude of mind that finds joy in activities and cares not for the result as an ulterior thing. Rhythmic and dramatic expression is one manifestation of this play activity which literally engages the whole life of the child during the first six or eight years. Naturally and spontaneously he reveals his feelings and interpretes life about him in bodily movements. This method even precedes the spoken language, and is never entirely discarded for it. When a child is happy he wiggles with delight, he skips and runs, and claps his hands. If discontented or grieved he walks slowly, drags his feet, falls to the floor and cries aloud his distress. Every emotion and passing mood is mirrored in bodily movements and expression.

But of what value is this in the Church school may be the question asked. Participation in rhythmic and dramatic games and play make for happiness. Physical and mental health is promoted through the happy emotional experiences, and such associations with the Church school make for an attitude of love toward it.

A certain little boy of four said after an experience in an old-fashioned Sunday School, "I don't like Sunday School." When asked why not, he replied, "Well, they make





me sit down when I want to stand up." The active bodies of children cry out against the physical repression of long periods of quiet sitting still. An abundance of rhythmic and dramatic play will help to make the old-fashioned Sunday School over into the happy Church School to which the child will want to come.

The pre-adolescent period of life has been divided into the two play periods which roughly take in the kindergarten and primary groups in the first period and the Junior group in the second period, which also extends a little beyond the Junior age. Let us give a little more attention to this second period of play in the life of the child.

# These older children enjoy competitive play and games. They want to "beat" someone. This spirit of competition arouses some of the most critical problems of their play life. To win they are often tempted to use unfair means. Situations arise continually which require tactful handling. This is why the Church School should have a hand in the directing of its Juniors in their play, for it is in their play that Christian character may be built.

Some Juniors are awkward and unable to handle their bodies properly. Special attention should be given to their



play in such cases. Attention should be given because the group is very likely to neglect the individual who does not play well or because he is awkward or bashful. The Church School has about it a spirit which makes for helpfulness and every advantage should be taken of that spirit to help those who need help.

Adults fail to see things from a child's point of view. Play has, in the past, been a matter of little concern to the adult mind, but with the realization of the values of play in the building of the highest type of Christian character we see hope ahead for adequate play program in every Church School.

Play is the means through which the growing child expresses his ideals. Why should not the Church School be the center from which these ideals come and around which they center? The building of Christian character through play should be centered in the ideal institution for children---the modern Church School.

This is true in the pre-adolescent period and it is equally true in the adolescent period to which we will now turn our attention. The adolescent period is of especial importance to the Church School since it is during that period that many of the boys and girls lose interest in



the Church. Once that period is past and the interest in the Church held fast they will become staunch Church members contributing to the life of the institution.



## ADOLESCENT RECREATION WITHIN THE CHURCH SCHOOL

## ---Physical and Social Characteristics of Youth---

The adolescent period is probably the most important period in the life of the child. It is the great changing period when influences and environment count for so much. It is the period when the child breaks away from the home and church and depends more and more on his own powers and his own choices. But in order to understand this period of growth and change we must know something of the physical and social changes that take place.

The years 13, 14, 15, and 16 constitute a period of rapid growth in height and weight. It is a period of awkwardness due to the uneven development of muscles and bones. Physical energy is uneven in expression and is often followed by periods of laziness. The gang spirit is very marked. Boys play by themselves and have a distinct dislike for girls due to the change in their sex life. It is a period when unselfish deeds become common with the child. A new idea of personal honor, justice, and regard for law is developed. External authority is disliked and every effort is made to break away from it. The interest of this period is in games with the gang or the club as the vital center. It is naturally a





period of hobbies and is the ideal time to start clubs. Boys like leadership, tactful leadership not domineering leadership. It is a time to build character but not to urge the religious life. If we concentrate in our efforts to hold the gang or club together under proper leadership, with the right social life, games, plays, and athletics, the proper religious urge will be the natural outcome of the Church's plan for a Young People's recreation program.

The years 17, 18, 19 and 20 form another period in the adolescent change. This is a period when the physical development is being completed and the body is being rounded out. There is an increase in the co-ordination of the muscles. It is a period of "first love" for the opposite sex. The tendency to be more altruistic grows more marked. The gang now becomes a purposive club. Increased regard for rules and justice is in evidence. It is a period when criminal tendencies are noticed if the boy or girl has not had normal development.

The interest of this period depends largely upon the occupations of the individuals. If one of his occupations has been the attending of Church activities he will have much interest there. Such an individual will offer only the problem of keeping alive the interest in the Church activities. Interest is usually in athletics and in contests



between schools, Churches, and clubs. There is always the danger of going to the extremes in this period of personal liberty and freedom of thought.

With this brief summary of the physical and social characteristics of the adolescent period it is plain to be seen that supervision and leadership are needed in this period as well as in the pre-adolescent period. This need is being met in the home, through parental education, in the public school, in Christian organizations such as the Y.M.C.A. and the Y.W.C.A., in boy and girl organizations such as the Boy Scouts of America and the Camp Fire Girls, and in the Churches. If we are going to supervise and lead the activities of boys and girls we must know something of how the leisure time of the adolescent is spent and also something of his interests.

#### ---Leisure and Its Use---

# "Character, like life in general, is continuous in its development. The formation of character cannot be brought to a halt. Its qualities may become better or worse, but character will not stand still. Moreover, it does not necessarily cease growing when a man becomes of age.-----The social



group in which a man grows up exercises a large measure of formative influence in the shaping of his character."

# At the time of the last census there were more than twenty-five million young people in our country alone, between the ages of twelve and twenty-four years. All of the combined forces now attempting to provide constructive recreation reach only a few of this number. The Church has hardly yet thought of the need. Each night ten or twelve millions of our young people try to find culture and recreation at the "movies". Other millions loaf in the commercial pool room or dance hall, while on every street corner in the land other millions waste their leisure hours in idle dissipation. These twenty-five millions of young people will lead the next generation, "as they go so will go civilization." Here is a chance for the Church to fling wide open its doors seven nights every week; and provide them with organized, purposeful, wholesome leisure-time activities that will feed the four-fold hunger of youth for mental, spiritual, physical and social activity.

## "Religious Education is not solely a matter of formal classroom instruction. Life's ideals and motives are profoundly influenced by free-time environment and activities.

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# Rohrbough, Handy, Section A. a 15.

## McBibben, Frank M. Intermediate Methods in the Church School, Chapter VIII



Church leaders are coming to understand that steps toward Christian manhood and womanhood may be taken in properly selected and adequately supervised play activities. There is a growing determination to include leisure-time activities in the curriculum of Religious Education."

This change from the neglected to the positive interest in recreation is indicated in the official announcement of the Methodist Episcopal Church in its Doctrines and Discipline, page 64 which reads as follows: "While we are aware that improper amusements are a fruitful source of spiritual decline; we also believe that the social and recreational instinct is God-given and, if properly guided will strengthen rather than injure the spiritual life.----"

There are many evidences of this new attitude on the part of the Churches in regard to leisure-time activities. Church buildings are being remodeled in every community in order to provide adequate social and recreative facilities. Most Churches are providing for increased midweek activities, and many Churches which were formerly only open on Sunday and on prayer-meeting nights are now open every day of the week. If the Church is able to make adequate provision for appealing, and at the same time wholesome leisure-time activities, with trained leadership, she will render a real service to





young people and will guarantee for herself a larger and a more permanent place in the lives of the youth of today.

# In providing for leisure-time activities provision will have to be made for both class and department recreation. A recreation committee should be provided to care for all types of activity in the department and another committee to care for the activity in the class.

The larger burden of planning recreational activities falls upon the class committee for two reasons first, that to keep alive and healthy the class needs more frequent meetings than the department; and secondly, the group spirit of the class is stronger than that of a larger body. In the Young People's or Senior Department where the sexes are thrown together more, the social gatherings in larger groups are of value. In the Junior High or Intermediate groups the greatest values come from class rather than department gatherings.

The ideal toward which to work in both class and department is to have as much of the planning and direction carried on by the pupils or members of the committee as possible, but the adult leadership of the group will find it necessary to supply the experience which the pupils lack. The practical



ideal toward which to work is to plan with and through the committee of the class or department, making it the responsibility of the chairman and his fellow workers to carry the program into effect. Co-operation between the class and the department programs is necessary to prevent any conflicts which might occur in the programs. The program of the department should extend over six months or a year and should be planned only in general at first, such as setting dates and the type of party it is to be. The details should be worked out later by the committee. In the case of class programs it is not necessary to plan them very long in advance and it is not necessary to build a year's program for a class, unless it is an unusually large and active class.

The program of leisure-time activities should be carefully correlated with the interests, needs and limitations of the young people themselves. The program will have little educational value outside of these factors.

One of these interests of young people is in physical action. This interest is built around an instinctive tendency for activity as is shown by the fact that if any group of boys and girls are left together and alone they will engage in some form of physical activity. Boys love to just chase each other around the room with no other aim than just to



be doing something. Young people of the early adolescent period, when left to themselves will not remain quiet long. They possess an instinctive interest in physical action, for that is nature's way of providing for physical growth.

The Junior high youth has a natural desire for co-operation and also for competitive activities. They desire to excell in some one thing, but at the same time they are willing to unit in team games. They see in themselves the possibility of future outstanding ability. So we see that physical activity takes up a large portion of the leisure time of the adolescent youth, but he also has other interests to which we will give a little attention.

# "During the adolescent years there is a marked increase of interest in reading. An unusual fondness for stories that appeal to the immagination develops. With many young people this interest is broadened to include an interest in travel, science, history, biography, nature study and mechanics. However, with many young people it is directed toward stories which appeal not only to the immagination but which also stimulate the emotions excessively and in an unwholesome way. It is important that the reading craze be guided into wholesome channels and a wide range of cultural interest." One



Church in Oakland, California subscribes to both the fiction book of the month and the religious book of the month for the exclusive use of its young people. These books are in almost constant circulation since one meeting of the evening group each month is devoted to reviews of these books by the young people themselves. In this way one Church is guiding the reading of its youth.

Another interest which occupies the leisure-time of the adolescent youth is an interest in nature. Under favorable conditions interest in camping, woodcraft, hunting, fire building, bird and animal study, and other contacts with nature develop naturally. All that is needed is the opportunity to develop these interests under wholesome conditions. There are those activities which take youth out into the open such as hikes, picnics, nature study, camping, weenie roasts and other activities which make the leisure time of the youth of today both interesting and profitable.

There is another activity which many young people enjoy and which is the cause of some worry on the part of Religious Education Directors. The question of dancing needs study in an impersonal way and from every side. Unreasonable opposition only aggravates the situation. Too large a number of fine people dance to make much headway against





public opinion, but to ignore the question is inexcusable on the part of leaders of youth. Some Churches are not faced with the problem of dancing and they are to be congratulated on that score. It is a problem to give a dance as a social party for a department or a class when only the minority of that group dance. It is the leading minority in most cases and to give a dance for the minority will leave the majority, who do not dance, without any adequate entertainment for the evening.

There is the old argument of the dancer that dancing is the favorite social activity of the young people today. # A study made in 1923 by Dr. Daniel L. Marsh, among 576 girls and 555 boys in the public high schools of Pittsburg only 3% of the boys named dancing as their first choice and only 17% of the girls. These statistics are recognized as not being adequate for proof but they do give an indication as to the feeling concerning dancing. A survey of the recreation of rural youth completed in 1926 placed social dancing as ninth choice among recreational activities of boys living in the country, eleventh choice of boys living in villages, for girls it was third choice. A survey made among 547 average Church young people between the ages of



18 and 24 placed social dancing in seventh place in the choice of leisure-time activities.

There is another argument made in defense of the dance in the Church but it is not a very strong argument. Young people will dance anyway so better let them dance in the Church is the way the argument is set forth. It would be defensible if it prevented them from dancing other places and at the same time provided enough good wholesome dances at the Church. There is no harm in social dancing carried on as it is in the Churches but one dance a year or even one a month will not satisfy the dance craze of those who dance. The Church can provide a good environment for dancing but it cannot reform the modern dance.

The one reason for which modern dancing should be included in the Church recreational program for young people should be that it be a wholesome and beneficial means of developing well-rounded Christian young people. Can the modern dance contribute to the common end of social recreation in the Church program? In some Churches and with some young people it is a vital question.

Whatever the interests and activities in which the young people are absorbed may be the Church must face them in relation to organization, equipment, supervision, and



leadership. The leisure-time activities of both the Junior high and Senior high school young people constitute a part of their moral and religious education. At present the thoughts and activities of leaders of adolescence in the Church is turning definitely in the direction of the ultimate provision of a Christ-centered, Church-centered program of supervised leisure-time activities. For the Junior high group an abundance of the most suitable leisure-time activities must be provided, and they must be carried on under skilled and masterful leadership. The subject of leadership will be dealt with briefly at a later time, after we have more fully discussed the organization of activities for young people.

#### ---Organization and Administration of Young People's Activities---

In approaching the problem of organization and administration of Young People's activities we come face to face with one of the most difficult of problems. Taking the group of young people in the Church as one body it would first of all seem desirable that a committee, large enough to represent the view-point of every existing agency, made up of old and young, and including some who approach the whole



matter free from attachment to the existing or proposed agencies, ought to be appointed to study the question of organizational needs.

A chart should be made to show in visible form the situation in which the Church is found. This chart should include:-

# "a demonstration of correlation, lack of it, and the conflict or overlapping of existing organizations. Age groups or types of adolescent life for which there is no functioning organizations. The number of young people served by each agency. The number that belong to one, two, or three organizations. The statistical success or failure of each agency during a five year period. The amount of time consumed by each agency during the week. The amount of time needed if the best work is to be done. The number of adult leaders required by each and any resultant problems of leadership, and an outline of various plans proposed." Under such a chart or survey any Church can see just where it stands in regard to young people's activities and can act accordingly.

In almost every case one of the first questions which will arise is this. Should the Church attempt to build a





recreational program or should she vacate in favor of other agencies? Will not the young people find enough good times without the Church? As has been pointed out before, all the agencies in the United States combined reach only a small portion of the young people of the land. But, if the Church is going to compete with the other agencies for the time of the youth she must offer a program under competent leadership which will compare favorably with that of other agencies.

The Religious Education committee on the recreative program for adolescent ages must, in discussing the problem and making the plans, take note of such questions as the following: Are other agencies in the community equipped to carry out the type of educational recreation in which the Church is interested? Are they willing to bring out those positive values about which the Church is concerned? Will the program of other agencies be free from objectional phases? The Church is more concerned with quality than with quantity. The Church should insist that the philosophy underlying the community type of recreation shall be consistent with that in which Religious Educators believe; namely, that the play program shall re-create and strengthen and not dissipate the young people.

Behind all recreation, from the point of view of the Church, there shall be a purpose, the purpose to develop



Christian character both individually and in the group. Of course it is not possible to plan every social for adolescents so that they will suddenly achieve some specific object. Such things as building Christian character can only come slowly as a result of organized and directed activity.

### ---Leadership---

If Church-centered recreation is to be successful it will depend almost entirely upon the success of the leadership. If leadership is so important how shall the leader set about his task? Many who recognize the values of a well organized program of recreation hesitate to embark in the enterprise feeling that their own limitations in skill and knowledge will prevent them from becoming successful leaders. In such cases the only way to begin is to begin and grow with the group. Learn by doing. Find out by observation what the young people are doing and what they like to do. Here are a few suggestions, the chief of which is to simply get up your nerve and start in.

# The first suggestion is to plan the activity, whatever it may be, before trying to put it over to others or to carry it out. If it is a hike know the road before you



take anyone over it. If it is a visit to an institution be sure that you have both the permission and the co-operation of those in charge. Whatever the event may be have it planned in advance.

The second suggestion is to keep things going after once begun. Prevent idle moments when the young people will have to depend upon their own originality for supplying fun. The idle moments are when the program "gets away" from the leader and becomes disorganized and uncontrolled. Another way to lose control of a group is to play one game too long. "Kill it" before it has been played so long that there is no longer any interest.

The third suggestion has to do with the "eats". If refreshments have been planned be sure that they are on hand and that they are eatable. It is not safe to appoint a refreshment committee of young people and then leave it entirely up to them to provide the refreshments. The leader must check with the chairman to see that all has been provided. Great disappointment may rise at this point if anything interferes with the serving of the "eats". Youthful appetites are prodigious so there should be plenty.

The fourth suggestion is this. Do not try to do all the managing yourself. You have a recreation committee in your



class or department so get the members of that committee to take the responsibility. They are usually very helpful with suggestions and are willing to carry out any plans made. When they are given responsibility the party becomes their party and not the leaders.

While it is desirable and almost essential for youth to plan their own activities, still it is also necessary to have adequate leadership in regard to program building. Especially is this true in the case of early adolescence. The Church too often does not provide this leadership, but it should be considered even before equipment. A fine recreational leaders and a group of young people make the essentials for a constructive program.

Supervision is necessary but it must be remembered that the program is not primarily for the development of supervisors and directors, but for the growth of boys and girls in character and ideals. Therefore the director should plan the program so that the young people themselves are largely responsible for carrying it into effect. The largest possible number should be enrolled in the responsibility for the success of the party or social event and program. It is through experience that they grow and develop those traits of character toward which religious educators are attempting to lead





them by the provision of the right kind of experiences. The power of experience may be illustrated by the following quotation:

# "I am Experience.

I am the unseen Maker of Men.

I am the unheralded Architect of Character.

I never sleep.

I never Slight my Task.

I never turn my work over to other hands.

When formal lessons are ended I still work on, faithful to my ceaseless task of shaping the Soul of Childhood and Youth.

When school lets out I alone walk homeward with each pupil and go on at my endless joy of carving the Outlines of Character.

I am the crossroads where Human Desire meets Opportunity and from which the two move out in the direction that Purpose determines.

I am the moment when Human Interest takes the dead things of life--Stones and Trees and Houses and Books and Lesson Materials---and sets them in the center of the soul surrounded by a Glow and a Love, and makes Christian Qualities out of them. I am that out of which you come.



I am that by which you find meaning in life today.

I am that into which you move tomorrow.

I am the plan of God by which human life is to go on in  
Growth forever more.

I am Experience."

The spirit of play is the joyous and self forgetting enthusiasm in pursuit of experience, in the accomplishment of a purpose, or the attainment of an ideal. It is the spirit that gives play its unequalled driving power and its superior value in education and character developemnt.

The spirit of play, or of recreation, is creeping into our pursuit of health, and is being directed toward that end; it is finding a place in our educational systems; and it is finding its rightful place in the progressive religious institutions and Churches. It is a challenge to all men and women who would most completely build into the lives of the youth those ideals of Christian character which will carry them through life on the highest possible plain of experience.



## CONCLUSION

Recreation must become an integral part of the program of Religious Education if that program is to meet the needs of the Church-school child. When the Religious Educator realizes that recreation is one form of experience which is constantly molding the character of the child he will be unable to ignore it as a great force in building the type of Christian character which the Church so much desires to see. If recreation were a problem for just one age group it would be more simply solved but when we see it as a racial activity which occupies a great portion of the child's time, and no small part of the adult's time we must not ignore it.

If the Church is to meet the needs of any community and build the most complete life for the childhood and youth of that community it must not neglect the recreation program within the Religious Education program. The Church, the ideal institution, should be the center for recreation, the ideal activity, of all youth. The seven day program should become a challenge to all leaders in Religious Education and although the task of putting over such a program will in no wise be an easy one it is a challenge that will surely bring results in the building of Christian character.



## End of

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